the Alliance Weekly

MARCH 20, 1957

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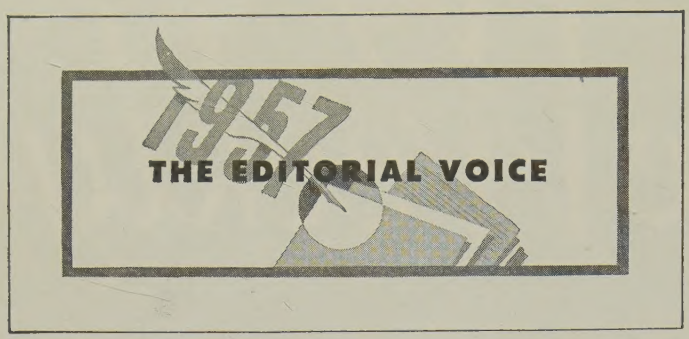
LEGISLATIVE BUILDING, MANILA, P. I.

In this issue

THE KEY TO HUMAN LIFE IS THEOLOGICAL

By A. W. Tozer



PRAYER WITHOUT BONDAGE

In our issue of February 13 we dealt with a problem sent in by a student in a university. It was, "If I study enough to pass my tests I have a feeling of guilt for neglecting my prayer life. If I pray enough to satisfy my heart, I neglect my studies. What shall I do?"

Our counsel was in brief that God's will never contradicts itself and that He never lays conflicting duties upon us. Therefore accept your academic work as part of the will of God and make your studies a form of worship. The counsel concluded with the words, "You should spend as much time as possible in prayerful retirement; only don't get in bondage to it. 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.'"

This advice disturbed a good fellow minister. He wrote in part as follows: "This is almost the universal attitude toward prayer. The result is a prayerless church, a powerless ministry and a pitiful testimony. The interpretation of such a counsel would be 'Don't pray when you don't feel like it.'

"Who is going to define the fine line between seeming bondage and discipline? . . . May I suggest to this student that he give God priority with his time in prayer, then let diligence and discipline be applied to the rest of his time for studies. . . . It may be possible, as you say, to make your life a prayer, so that prayer can be offered via the hands and feet and while doing honest work, eating, etc. I wouldn't know. Elijah may have lived such a life, but I know that the fire fell and the heavens gave forth rain only after he prayed via his knees."

Knowing this Christian brother as I do, that he is both intelligent and godly, I conclude that if he misunderstood my counsel perhaps some others may have also. So here's an effort to explain and clarify.

This magazine is dedicated to the practice of prayer, and so is everyone associated with it. The problem raised by the student was not whether or not he should pray, but how he could win in the conflict that had arisen between his prayer habits and his studies.

A student who has been accustomed to praying at a certain hour each day enters a college and finds to his dismay that he has a class at exactly the hour he formerly devoted to prayer. He can do one of three things, either quit the college at once, make some restful adjustment in his prayer life, or compromise with his conscience.

My advice to the young inquirer was and is that he stop thinking of his studies as worldly and begin to think of them as a form of service to the Lord. Then accept some other time as his prayer time and fit his seasons of retired praying into the school schedule. At least that is what I meant and tried to say.

There is a vast difference between discipline and bondage, though the tendency throughout the ages has been to confuse the two. I believe in temperance and hard living voluntarily accepted for Christ's sake, but the only bondage a Christian should submit to is the self-imposed yoke which our Lord says is easy and light. "Golden chains are no less chains than chains of iron," and our Lord is as certainly grieved to see us wearing the one kind as the other.

The man of my acquaintance who prays most in secret is also the one who is freest from any trace of religious slavery. He spends long nights and days in worship and intercession, yet if the exigencies of travel or the unexpected arrival of a guest should interrupt his prayer or compel him for a time to leave the prayer chamber, he rises relaxed and smiling, and with no sense of having grieved his Lord. When the pressure is off he re-enters the prayer closet just as happily and restfully as before.

Let it be known that unless the whole life prays, the lips do not pray either, no matter how regularly we go to the prayer closet or how long we remain there. To divorce our work and study from prayer is to put ourselves in a dangerous state of mind. Oral prayer made on our knees is just as weak or as strong as the total of our lives. The man who offers his every act and thought to God and lives continually in the conscious presence of the Lord will find that his times of retirement do not differ too much in spiritual tone from the rest of his life. This was the testimony of Brother Lawrence and of many others less famous than he.

The man who lays out his day so as to allow a generous period for private prayer is wise, for he is practicing an economy of time and bringing his life under discipline; but the man who *must* pray on schedule or feel that he has sinned against God is no longer a free Christian; he is a slave to habit instead of being a lover servant to Christ.

Ejaculatory prayer, which was practiced so often and so successfully by Nehemiah, is no less prayer than that which is made "via our knees." A serviceman who has lived in mortal peril for great periods of time during the war told me that he was thankful he had "learned to pray on the move." Some of my best prayer seasons have been the unscheduled ones, on the street, in Pullman cars and in situations where it would have been impossible for me to kneel.

The sum of it all is (and I am sure my friend will agree with this) that the student adjust his life to whatever new schedule a school may impose upon him. Then work out a way to spend some time each day in private prayer, supplementing this by inward prayer and the prayer of consecrated service.

The Key to Human Life Is Theological

By A. W. TOZER

ANTHROPOLOGY tries to understand man by digging into his past and examining his primitive beginnings; psychology seeks to understand him by digging into his mind. Philosophy takes whatever data it can assemble about man's external and internal life, past or present, borrows freely from historian and scientist and reasons from this to the nature of man.

The answer to the question "What is man?" is sought by going straight to men to test and weigh and measure. Skull shape, bony structure, folklore, habits, customs, diet, superstitious practices, religion, social patterns, civil organization, tabus, reactions, emotions and countless other factors are taken into consideration in the search for the answer. The aim is, of course, to determine scientifically what man *is* by observing on a wide scale and over a long period what he *does*. But because the technique is wrong the conclusions must be false. It cannot be otherwise.

I well know that I am simply raising here the old question of naturalism vs. supernaturalism, a question that it has for centuries been fruitlessly debated and left unsettled for each generation to dispose of as it would if it could. Were I a philosopher I might properly join the search for the key to life. As a man fully persuaded of the truth of the New Testament evangel, however, and totally committed to Christ, there is for me no question here demanding an answer. That answer has been given in the positive and joyous biblical declaration that God made man in His own image and likeness, akin to the earth as touching his physical body, it is true, but next of kin to heaven in his spirit, which came from God to return to God again (Eccl. 12:7). His body does not hold the key to his true nature; that key is found in his spirit which, while alienated from God by that mighty moral disaster theologians call the Fall, is yet susceptible of reclamation and full restoration to God through the redemption which is in Christ Jesus.

To know man we must begin with God. Secular learning, darkly colored as it is by humanism and rationalism in their various forms, has made a great many present-day Christians afraid to state their true position lest they earn for themselves one or more of the caustic sobriquets by which the wise men of this world stigmatize those who disagree with them; such, for instance, as "transcendentalist," "absolutist" or "supernaturalist."

As for myself, I do not fear such appellations even though they be hurled at me with the purpose of discrediting me once and for all. Far from fearing them, I glory in them. While I do not allow them to retain all the shades of meaning they have gathered to themselves in their journey down the years, I cheerfully accept them so far as they express meanings which I find in the Christian revelation.

No Christian, for instance, need draw back from the word "transcendentalist," for at the very root of his holy faith is belief in a transcendent world, a world above nature, different from and lying beyond matter and space and time, into which science cannot pry and at whose portals uncomprehending reason can do no other than reverently kneel and adore. Nor should he shrink from the word "supernaturalist," for it quite accurately describes an important tenet in his Christian creed. He does believe that there is a Divinity which shapes our ends. Nature, he holds, cannot account for herself but must humbly point upward to the One who gave her birth and whose invisible presence is her wisdom and her life. This he believes, and he considers everyone who believes less than this to be "finished and finite clods," Esaus who have sold their birthright for a mess of pottage.

Neither does the term "absolutist" make the instructed Christian blush or apologize. However scornfully the word may be spat at him, he is unperturbed. He knows his enemies are angry with him for refusing to accept two of their favorite doctrines, the relativity of morals and the pragmatic nature of religious beliefs. He does not try to deny that he holds with complete dogmatism the scriptural teaching that God is among other things uncreated, self-sufficient, eternal, infinite, sovereign and absolute. He glories in a God absolutely holy, absolutely wise: in short, in a God who is everything that He is absolutely, unaffected by anything external to Himself. Indeed, it is necessary to him that he believe this about God; and if so to believe brands him as an absolutist he is quite happy about the whole thing. He knows what he believes, and words do not frighten him.

The flaw in current evangelism lies

in its humanistic approach. It struggles to be supernaturalistic but never quite makes it. It is frankly fascinated by the great, noisy, aggressive world with its big names, its hero worship, its wealth and its garish pageantry. To the millions of disappointed persons who have always yearned for worldly glory but never attained to it, the modern evangel offers a quick and easy short cut to their heart's desire. Peace of mind, happiness, prosperity, social acceptance, publicity, success in sports, business, the entertainment field, and perchance to sit occasionally at the same banquet table with a celebrity—all this on earth and heaven at last. Certainly no insurance company can offer half as much.

In this quasi-Christian scheme of things God becomes the Aladdin lamp who does the bidding of everyone that will accept His Son and sign a card. The total obligation of the sinner is discharged when he accepts Christ. After that he has but to come with his basket and receive the religious equivalent of everything the world offers and enjoy it to the limit. Those who have not accepted Christ must be content with this world, but the Christian gets this one with the one to come thrown in as a bonus.

Such is the Christian message as interpreted by vast numbers of religious leaders today. This gross misapprehension of the truth is back of much (I almost said most) of our present evangelical activity. It determines directions, builds programs, decides the content of sermons, fixes the quality of local churches and even of whole denominations, sets the pattern for religious writers and forms the editorial policy of many evangelical publications.

This concept of Christianity is in radical error, and because it touches the souls of men it is a dangerous, even deadly, error. At bottom it is little more than weak humanism allied with weak Christianity to give it ecclesiastical respectability. It may be identified by its religious approach. Invariably it begins with man and his needs and then looks around for God; true Christianity, on the other hand, begins with God and His glory and looks around for man. It presents man as searching for God to help him realize his ambitions; true Christianity reveals God as searching for man to deliver him from his ambitions.

Always and always God must be first. The gospel in its scriptural context puts the glory of God first and the salvation of man second. The angels, approaching from above, chanted, "Glory to God in the highest, and on earth peace, good will toward men." This puts the glory of God and the blessing of mankind in their proper order, as does also the opening words of the prayer, "Our Father which art in heaven, hallowed be thy name." Before any petitions are allowed, the name of God must be hallowed. God's glory is and must forever remain the Christian's true point of departure. Anything that begins anywhere else, whatever it is, is certainly not New Testament Christianity. ◆ ◆ ◆

The business sessions of the sixtieth General Council of The Christian and Missionary Alliance will be held in the First Baptist Church (below), Charlotte, N. C., May 15-21. Pray for this important gathering. The opening service convenes at 7:30 P. M. May 15.

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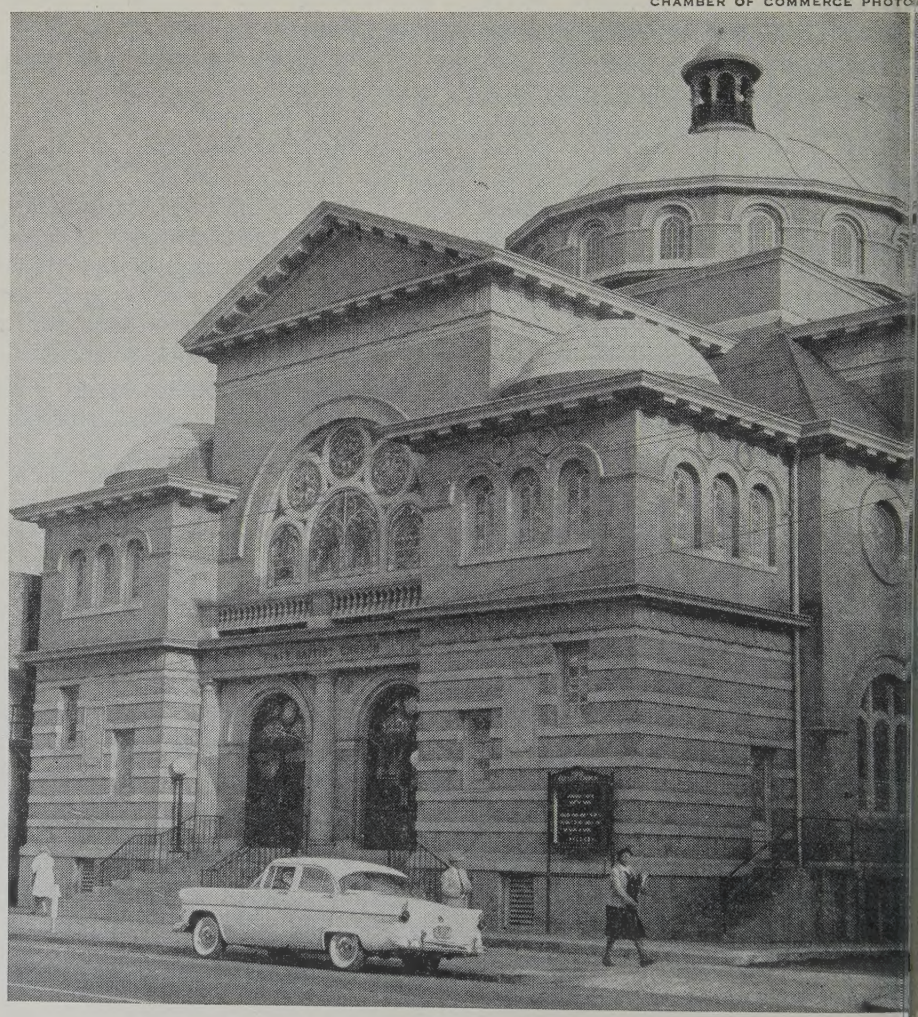

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The Abiding Life—*Christ in You*

As you lift up the gates the King of glory marches into your inmost being and sets up His throne there, "that ye . . . might be filled with all the fulness of God."

The second of two articles

By A. B. SIMPSON

"I IN you." You are in Me, says Christ, but I am in you. This is something different from "Abide in me," and carries with it a whole train of distinctive blessing.

Paul has given to us in his letter to the Ephesians a very wonderful double vision. In the first chapter he gives a sublime picture of Jesus raised from the dead and ascending far above all things until finally we lose sight of Him in the inaccessible glory, seated at God's right hand above all power and dominion and every name that is named. He tells us that Jesus is there as our Head; He is there for us, and we are there with Him. He "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." God always looks upon us as if we were there. You are in the heavenlies with Christ Jesus. He has put your name on the throne and He has identified you with everything in the glory just as certainly as if you were there now. That is a glorious vision.

But in the third chapter of Ephesians, Paul changes all this. He brings Christ down from the throne and locates Him in your heart. The glory descends, and as you lift up the gates the King of glory marches into your inmost being and sets up His throne there. First, God puts Him on the throne and seats you with Him. Then God brings Him back, throne and all, into your heart. That is the vision of the third chapter of Ephesians. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love . . . might be filled with all the fulness of God" (Eph. 3:17-19). *Christ in you.*

This is more than being in Christ. You are in Christ the moment you are saved, the moment you accept Him. But I do not think Christ comes into you in all His fullness until you open every door and let Him in, until you make a complete surrender of your whole being, give Him the key and bid Him welcome, to be not only the Guest but to be the Master, to manage the house and all your life. That is what we mean when we talk of a higher, deeper Christian life. It is the other side of this union. It is Christ in you.

Christ says (John 14), after the Holy Spirit has come, "At that day ye shall know that I am in my Father, and ye in me, and I in you." When the Holy Spirit comes you will know that you are in Christ and Christ is in you. That is what the Holy Spirit does. He shows you Jesus; He makes Jesus real. "At that day ye shall know that I am . . . in you." Then He says, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." And again, "I will love him, and will manifest myself to him." I will rise upon him like the morning star and the sun of righteousness. I will bring the glory of heaven into his heart and I will shine there as the light of his life.

He does not give that picture to worldly Christians who are satisfied to hang up the worldly pictures in the best chambers, but to the one who is consecrated to Jesus, who makes Jesus first and crowns Him Lord of all. There is an awful difference here. Do not delude yourself with any theory that Christ is in you because you are a Christian. Christ is in you just so far as you have surrendered yourself to Christ and given Him right of way, and no further. Paul writes to the Galatian Christians: "My little children, of whom I travail in birth again until Christ be formed in you." You are my children but you are only half-born, and I am travailing in birth till Christ be formed in you. You have been born again, but Jesus is not born in you. The Son of God wants to come and live in your heart and make your life divine and supernatural. I wonder if some of you are not among those children, if the Holy Ghost is not travailing in birth till Christ be formed in you!

Again we find Paul himself saying, "I have been crucified with Christ." I have passed through death. I have laid myself on the altar. I have given up my own life, my will, my earthly ambitions and pleasures, and I have been crucified with Christ. "Nevertheless I live." The moment I laid myself on that altar the Risen One put His own

My Wonderful Story

This is my wonderful story,
Christ to my heart has come;
Jesus, the King of glory,
Finds in my heart a home.

I am so glad I received Him,
Jesus my heart's dear King;
I who so often have grieved Him,
All to His feet would bring.

Now in His bosom confiding,
This my glad song shall be;
I am in Jesus abiding,
Jesus abides in me.

—A. B. SIMPSON.

life in me. There is no doubt about what that means. "Yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Jesus Christ came down to Patmos and told John that He was going to reject the church in Laodicea because they kept Christ outside the door. Mind you, it was a church and they were professing Christians. Christ was knocking and saying, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Jesus was outside the door and that was why He said, "I will spue thee out of my mouth." To have Christ come in means a very definite crisis in your life, a very definite yielding to God, and a very wonderful and glorious blessing.

Let me tell you what will happen when Christ becomes the life of your life.

He will bring you the peace of God that passeth all understanding.

He will bring you the joy He speaks of: "that my joy might remain in you, and that your joy might be full" (John 15:11).

He will bring you the love that loves others as He loved you. It will not be hard to love because He will love instead of you. His love in your heart will often make you wonder that you can bear things.

He will put in you the patience that endureth all things and believeth all things and that never fails.

He will put in you a prayer that prays through because it is a divine prayer, the prayer of the Holy Ghost in your heart.

He will bring into you the faith that holds on because it is the faith of God, and that puts its foot on serpents and scorpions and claims victory through the authority of God.

He will give you healing for your frail body until the life of Jesus shall be manifested in your mortal flesh.

There will be a divine Person enthroned within you; and just so far as you give Him way, He will live His life within you. It is the most wonderful, the most glorious thing that can come in your life. It will multiply your life and make it a thousand times more worthwhile. *"I in you."* ◆ ◆ ◆

How Real Are You to Christ?

By JOHN A. BAZART

WE often hear the important question: "How real is Jesus Christ to you?" We sing "He's real to me" to a catchy tune. Then as an echo from the vastness of sacred thought comes a response: "How real are you to Christ?"

How startling! It jolts us out of our egocentric viewpoint. Our sense of self-importance is shaken. We remember that of ourselves we can do nothing. We hasten to grasp something more real than ourselves. We test our coinage to see if it be counterfeit and to find what degree of reality we present to Christ.

Jesus Christ is the one great immutable reality and truth. He is real; we are the less real. It is only as we partake of His reality that we are real to Him and He is real to us. He knows us better than we know ourselves, better than we know Him. Our real, actual existence must be established in Jesus Christ before His presence in our being can become manifest.

Weary with threadbare phraseology and empty procedures we seek the realm of reality. We attend to the voice of Christ's messenger when he asks, "Are you no more real to Christ than words which after having sounded are swept along in the stream of other words, then go trickling over stones and crashing against rocks, just to mingle with countless additional words and finally lose themselves in the sea of silence?"

Are you no more real to our Lord and Saviour than the fleeting set of emotions aroused by the preaching of some devout messenger of God? Perhaps he showed you your place in the shoes of Barabbas who deserved to be crucified on that unthinkably dreadful cross. Then as you stepped into the open air under a clear sky you became once again conscious only of your own feet in your own shoes and you sighed in relief.

Are you no more real and reliable to Jesus Christ than was Peter before he was filled with the Holy Spirit? Though his name was interpreted "a rock, a stone," he had the quality of shifting sand. Can our Lord depend upon us? Do we harbor the possibility of denial? Are we sand at the roadside or are we a stone fitted into a wall in the temple of our God?

Is your love for Jesus Christ no more real than a declaration of tender feeling? Can there be real love without actual service? When we realize the evidence of God's love in that He gave His only begotten Son as a propitiatory sacrifice for us, and as we consider that Jesus Christ so loved us that He laid aside His kingship to suffer and die for us, what tangible evidence of our love for Him do we have to offer?

We do well when we strive to know our Lord better, but is there any evidence to show that He is knowing us better? It is concerning concrete works of love and mercy that we shall be questioned at the judgment. The Lord will not ask us if we knew Him. He will say either "I know you" or "I know you not."

Is Jesus Christ at home in every part of your mind? Does He occupy the innermost recesses of your heart? Does He express Himself through your disposition? Do you know by experience that He fills your thoughts, your love, your acts of service? Does He know you to be a dependable, ready agency to carry on His work?

How real are you to Jesus Christ?

DAVID R. ENLOW, Editor

AT HOME

Baptists appeal for youth to enter communications: An appeal for at least 5,000 Baptist young people to enter newspaper and magazine work, advertising, radio and television by 1964 was made in a resolution adopted by the Southern Baptist Press Association at its annual meeting in Washington, D. C. A five year Baptist Jubilee Advance program beginning in 1959 will end in 1964.

●

Second airline offers reduced clergy fares: Cordova Airlines, of Anchorage, Alaska, became the second commercial airline to file a tariff schedule with the Civil Aeronautics Board offering reduced fares to clergymen. Cordova, which connects a number of cities in Alaska by daily air service, proposes to grant reductions of from 47 to 52 per cent between various points to ministers. On February 1 Bonanza Airlines of Las Vegas, Nev., put into effect a 50 per cent reduction for clergy with CAB approval.

●

Says Eastern faiths look on United States as target: The Hindu, Buddhist and Islamic faiths are experiencing a dramatic resurgence and look to the United States as a primary target for missionary and evangelistic work, a Methodist foreign missions executive declared in Chicago. "We were born into a world where Christianity moved out to challenge rival faiths," said Dr. Eugene L. Smith, of New York, "but today those rival faiths are moving into the heartlands of Christianity."

ABROAD

Spanish, Japanese editions now available: The Christian Literature Crusade announces new publications in Spanish and Japanese. Bible story books in Spanish, with full-color pictures, are available in a series of eight separate books of New Testament stories. Now available in Japanese are *The Life of Mary Slessor* and *Christ in All the Scriptures,* by A. M. Hodgkin.

●

Hungarian regime issues new order: Hungary's Commissioner for Education has ordered that parents or guardians who want their children enrolled for religious instruction in the nation's schools must make written application, the Budapest Radio reported. It quoted the commissioner, Albert Konya, as stating that he had taken this step because of "anomalies in connection with the introduction of religion into the schools."

Moravian Church celebrates 500th anniversary: The Moravian Church is celebrating its 500th anniversary this year by arranging a Chain of Prayer for Peace, in which the Moravian Brethren all over the world will participate. The first settlement of the Moravian Brethren was in 1457 in Kunwald (in the east of Bohemia) and in 1722 the Moravian Church was restored in Herrnhut by Count Nicolaus-Ludwig von Zinzendorf.

●

Twenty-two churchmen released from German jails: Twenty-two pastors and church workers were among political prisoners released in recent months from Soviet Zone jails under amnesty measures of the East German Republic. Evangelical sources said that seven clergymen are still detained by the Soviet Zone authorities. Arrested between 1950 and 1955 they were sentenced to prison terms up to twelve years, some of them on charges of "boycott agitation."

PEOPLE

Old Testament scholar named moderator: Dr. R. J. Wilson, noted Old Testament scholar in Belfast, Northern Ireland, has been named moderator of the Presbyterian Church in Ireland. He will be installed as successor to Dr. Thomas Barker, of Donegal Town, at the Church's General Assembly which meets in June.

THE PRESS

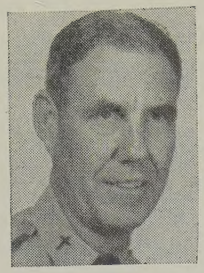
British Bible Society in record output: A record total of over 5,200,000 Bibles and Scripture portions was printed by the British and Foreign Bible Society during 1956, according to a report in London. This compared with just under 3,000,000 volumes in 1955. The society publishes its books not only in England but in Australia, Canada, Hong Kong, Burma, Africa and other parts of the world. London is responsible for roughly half the annual output.

●

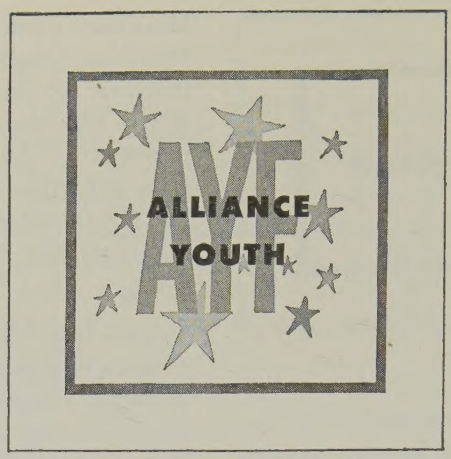
Hits magazine article on Sunday schools: A national Christian education authority in Cincinnati, Ohio, criticized as a "most inadequate job of reporting" an article on Sunday schools written by Dr. Wesley Shrader, associate professor of theology at Yale Divinity School. Under the title "Most Wasted Hour in the Week," the article appeared in the February 11 issue of *Life* magazine. Dr. Virgil E. Foster, editor of the *International Journal of Christian Education,* charged the Yale professor with ignoring the "phenomenal growth of the Sunday school curriculum" during the past fifteen years.

●

Georgia editor heads Baptist Press Association: John J. Hurt, of Atlanta, Ga., was elected president of the Southern Baptist Press Association at its annual meeting in Washington, D. C. He is the editor of the *Christian Index* and formerly was on the staff of the Associated Press. Mr. Hurt succeeds Dr. H. H. McGinty, of Jefferson City, Mo., editor of *World and Way.*



Chaplain Webster



WELDON B. BLACKFORD, Editor

Spiritual Advice for the Prospective G. I.

By LT. COL. HARRY W. WEBSTER

As a chaplain of The Christian and Missionary Alliance, Col. Webster served with combat troops in the Pacific during the war and has continued in military service since. He is currently Post Chaplain at Fort Chaffee, Ark.

When I was a college student, our public speaking textbook had these two poetic lines as a practical exercise in conveying two widely different ideas by means of vocal expression:

"Two prisoners looked out from behind the bars,
One saw the mud, the other saw the stars."

It is a true philosophy of life and applies especially to military life—you see just what you want to see. If you enter the military forces looking for the low, the vulgar and unsavory aspects of life, you will soon find all the evidence you want. But if you seek for wholesome companions, uplifting influences and spiritual opportunities, you need not be disappointed. "Birds of a feather flock together" is nowhere truer than in military service.

Remember that the men in uniform are a true cross section of our American populace—some good, a few bad, and a great host of men who are good and bad, depending on the company they keep. You cannot choose your company on duty time, but you can choose your companions after duty hours, and it is the use of free time rather than duty time that has most to do with character development. Certainly there are temptations in military life; but they are no different and no worse than those in civilian life. College life away from the restraining influences of the home and the home church can be as hazardous to morals and religious experience as life in any army camp.

You will find a host of worthwhile activities to occupy your off-duty time in the army. There are craft and hobby shops where you can do leather work, metal work, ceramics, woodworking, photography, model building and other handicrafts. There are libraries, music rooms, tennis courts, gymnasiums, ball fields, swimming pools, golf courses and almost every known sporting facility. There is a chaplain for about every 1,200 men, and a chapel for about every 1,500 men.

The chapels are never locked, and the lights over the altar burn twenty-four hours a day. The chaplain is on duty all day, every day, and has evening office hours one or two nights a week. The religious services follow the same pattern as those held in your own church. At most posts there are preaching services, vespers, Communion services, Bible classes, youth fellowships, choir activities and Sunday schools. You don't need to put your religion in moth balls when you put on the uniform.

Prepare for military life by renewing your consecration to God. Take your Bible, shine up your testimony, revise your prayer list, and go to the induction station with a song in your heart. God is with you and He will stay with you. In a few days, you will locate some other men who are as good or better Christians than yourself, though they may not bear your own denominational name. If your post is of average size, you will find ten to twenty chaplains of various denominations. Surely, among them will be one or more like your own pastor, one who preaches the same gospel as your own denomination.

Don't let military service be an excuse for a two-year vacation from religion. You will either be a better man or a worse man when you have completed your military stint. It all depends on whether you look for the mud or the stars.

Here's an Idea

Richard S. McMillan, Youth Secretary of the Southeastern District, has introduced a wonderful summer camp saving plan for the AYFers of his area. Take a look:

1. The local AYF appoints a responsible young adult as summer camp chairman, to administer it.

2. The chairman issues a summer camp membership card to the AYFer upon receipt of the camp registration fee.

3. The membership card is printed in blue and pink. One is given to the registrant and the other is kept by the summer camp chairman. Payments are made in multiples of twenty-five cents and the cards are punched accordingly. When the full amount has been received, the chairman forwards the amount to the camp registrar.

The Contest Corner

One week of February has passed at the time this article is being written. Two program registrations have already been received at the National AYF Office. But time is a factor. May 31 is the closing date.

AYF Guide

Bible Reading Plan for School Days

March 25-29

Monday .....Genesis 28
Tuesday .....Psalm 31
Wednesday ..Matthew 12:1-14
Thursday ....Psalm 78:54-72
Friday .....Acts 16:25-40

Moslems Along the Mekong

By REV. DAVID W. ELLISON, *Cambodia*

Eighteen months ago when we first came to live in Kompong Cham, Rev. C. E. Thompson and I began planning a trip that would take us along the Mekong River in the region where Kratie and Kompong Cham provinces meet. Mr. Thompson came from Kratie in his motor houseboat on the day we had agreed upon previously.

Our party of ten included national workers, Bible school students and missionaries. We had along a projector, a public-address system, a generator and plenty of literature. Stung Trong, on the west bank of the Mekong, was our first stop. Here the county governor received us cordially and gave us full permission to speak and to project the films. During the afternoon we canvassed the town and at night we showed pictures to hundreds of people. A loud clap of thunder warned us that the weather would not permit our continuing. We scarcely had time to dismount the equipment before the downpour began.

The next night at Crauchmar ("Limefruit") we were again met with unfavorable weather. Everything was in readiness when the wind began to blow fiercely. Before we could lower the screen, the stand bent and broke, letting the screen fall to the ground. Fortunately all the other equipment was under the shelter of a building. The crowd scattered before the oncoming storm. Some of them ducked into the building in which we had set up the equipment. In the darkness we could not see them, but for about an hour while the rain was falling I preached while they listened quietly. When the storm ended we put up a large sheet and projected the pictures for the people who had been waiting in nearby shelters. After that we sold many books to them and gave out free literature.

The next day we continued up river to Chomnik, the last precinct on the east bank of the Mekong in Kompong Cham Province. No wind or rain interfered with the service there. About 50 per cent of the audience were Cham and Malay people. Ordinarily Moslems are very antagonistic to the gospel, but these people listened with great respect and the presentation of the message on the screen seemed to make a deep impression (see back page).

From Chomnik we crossed into Kratie Province and visited Phum Thmei, Hanchey, Chhlong, Chheur Tiel Plous and Prek Prosop. Each day we distributed tracts, sold books, and preached. At night large crowds of Cambodians, Chams and some Chinese gathered to see the pictures.

At Chheur Tiel Plous we received a hearty welcome from the Cham people, some of whom had previously met the Thompsons at Kratie. Their friendliness was demonstrated by their willingness to relax their usual strict prohibitions against their womenfolk appearing in public. We were even allowed to photograph them in their finery.

Our experiences on this tour indicate that there is a harvest to be reaped among these people. Our present staff of missionaries is not sufficient to permit allocating anyone to devote full time to them. Only as special tours such as this can be planned will they have an opportunity to hear the Word which testifies of Christ.

A Christmas Time Graduation

By REV. N. ROBERT ZIEMER, *Tribes of Viet Nam*

In most schools graduation time is in the month of May or first of June. But here at Banméthuot the commencement services for our Bible school began the Christmas season.

Contrary to ordinary custom, the families of these Cham girls graciously permitted them to be photographed. The Chams are Moslems in faith, yet many have shown friendliness.

C. E. THOMPSON

The service on Sunday morning, December 16, was beautiful and solemn. Five of the older students received their diplomas after Rev. Henry Holton, special speaker for the occasion, had given a stirring message from John 17.

Y Ham had translated Dr. A. B. Simpson's hymn "Be True" into Raday especially for this service. An ensemble of missionaries sang this hymn as a special encouragement to the graduates.

Y No, of the graduating class, has returned to the Lake area to oversee the evangelization ministry there. He should be able to work more steadily now that there will be no further interruptions for him to attend school. Y Bing and Y Ghao, both from the Pleiku district, have returned there to continue their ministry among the Jarai tribespeople. Y U has gone to Mdrack where he is responsible to give forth the witness in a large district that is still virtually untouched. Y Tit is continuing his preaching ministry in the villages of Buon Cu Molin and Buon Ea Ekao.

A number of our workers this year prepared special Christmas services in the villages where they are ministering. Formerly we tried to accommodate in Banméthuot all who wished to come. Consequently our missionary staff assisted in Christmas services in eight different places instead of just at Banméthuot. In this way more people were reached with the message of Christ's coming to earth.

Y Ham, the only ordained Raday pastor, baptized forty-six people at the time of the Christmas observances. He set the standard high for all the candidates by the searching questions he asked them before they followed the Lord in this important step of obedience. In fact, we were a bit surprised to hear him tell all the candidates that if they are going to be true believers they must also be obedient in the responsibility of tithing their income to support the work of the Lord.

The churches are making good progress toward self-support. Two new students attended our classes for the six-month period entirely on a self-support basis. Now at the conclusion of their first period of study both of these young men have appointments which require their being supported by the people to whom they minister. Y Niet has gone to Buon Ki where a new group of believers show encouraging signs of becoming a true church. Y Bhunh is an assistant preacher here in the Banméthuot district. Four other villages are beginning partial support of their workers, while perhaps two others will be increasing the amount of help they have been giving to their workers.

All in all we are witnessing the development of a solid foundation for the church here in tribesland, but we continue to stand in need of your prayers and assistance.

Youth Won to Christ in Chile

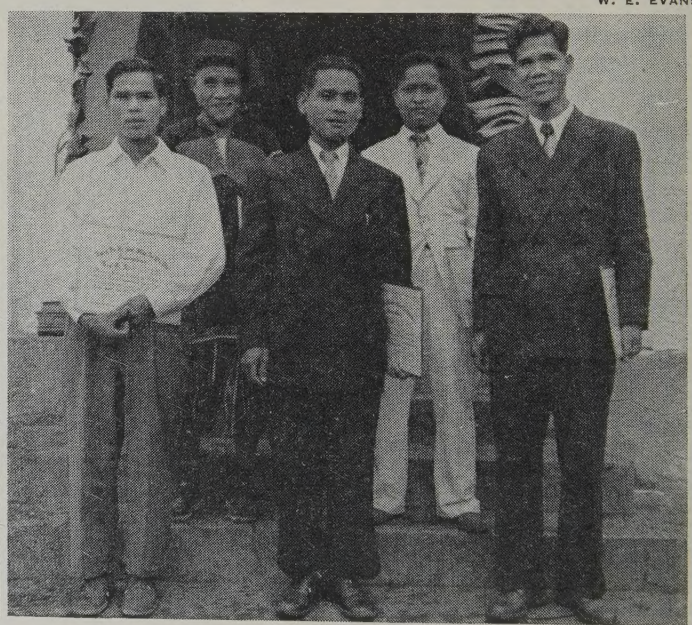
By MISS EUNICE BOEHNKE

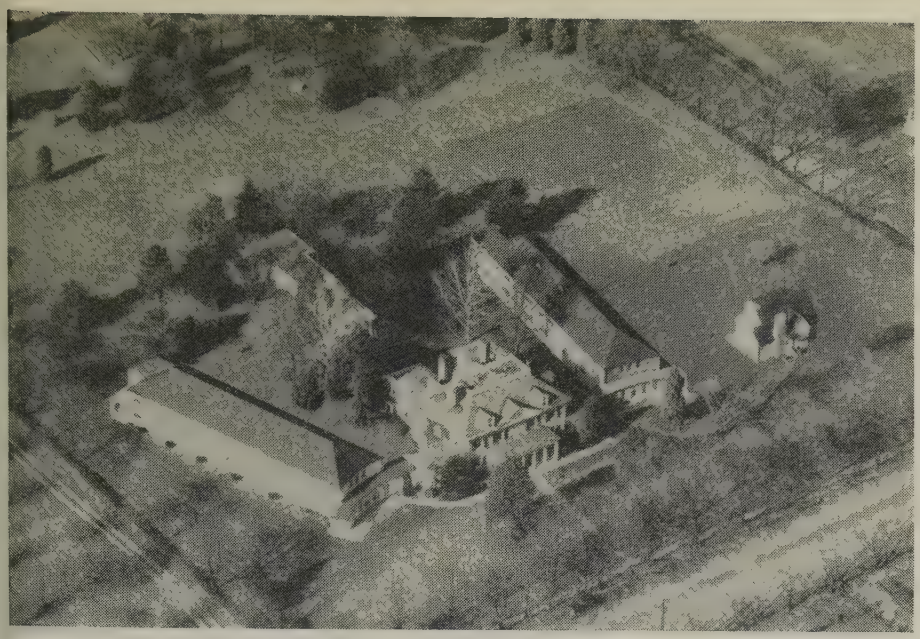
From the beginning of the children's camp, which began the middle of January, there was a happy spirit among the boys and girls. Eight fine young people served as counselors, and Mr. Vilches, one of the young pastors, was the evangelist. During the morning we gave Bible studies and missionary stories. One day, when they heard the story of John and Betty Stamm, there was a reverent hush. Some accepted Christ as their Saviour, and others declared their willingness to serve Him anywhere.

A day after this camp closed the youth camp opened. Eighty young men and women attended, and we keenly felt our responsibility. Many of our churches in both the north and south were represented, as well as other denominations. We could see that the enemy was trying to gain ground among them, but we also felt the Holy Spirit working and we knew God would finish His work. On Saturday night five young people received the Lord and many others dedicated their lives to the Master. As we spoke with the campers personally and in groups we knew that God was leading them into deeper and richer truths.

Y Bing, a Krung tribesman, receives his Bible school diploma from Rev. N. R. Ziemer at Banméthuot, Viet Nam. The five graduates are pictured at the right: Y Bing, Y Tit, Y U, Y Ghao and Y No. All five of the men are ministering to the tribes of the area.

W. E. EVANS





Air view of the Alliance Home for the Aged at Carlisle, Pa.

Miracle at Carlisle

The Alliance Home

By REV. HOWARD VAN DYCK

AMID the rolling hills and fertile fields of Eastern Pennsylvania, some eighteen miles southwest of Harrisburg's State Capitol dome, lies the historic town of Carlisle. On the southern edge of that town stands a beautiful stone mansion, built as a double residence for the families of a wealthy father and son. Today that stately mansion is a humble home of peace, comfort and congenial fellowship for gentle souls who through long years have shared "like precious faith." For this is the Alliance Home consecrated to kindly care for aged members of The Christian and Missionary Alliance.

Probably every devout Christian has often thrilled to sing the familiar words:

"E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love."

But certain servants of the Lord seem to be specially endowed with a solicitude for the aged which cannot rest until something definite is done to demonstrate divine love in human action. Such an one is Rev. Fred W. Henry, an Alliance pastor and formerly assistant superintendent of the Western Pennsylvania District.

Through Mr. Henry's efforts the Board of Managers of The Christian and Missionary Alliance became so interested in the need of a home for Alliance aged folk that in 1943 they appointed a committee to formulate a plan and select a site for such a home. During his extensive official travels, Mr. Henry had been looking for a suitable property and the committee, after investigating a number of locations and several buildings, finally selected the Bedford mansion in Carlisle.

The Board was convinced that Mr. and Mrs. Henry were God's choice to conduct the affairs of the home, while Brother and Sister Henry themselves felt definitely called of God to trust for the miracle which they fully realized would be required. Through the following year, with only $1,060 to start with, they saw that miracle gradually unfold as the Bedford property was purchased, altered, improved, redecorated, furnished and finally paid for at a total cost of $32,000. With the help of workmen, ministers and laymen of Alliance churches the home was ready for dedication and occupancy on June 15, 1944.

The original mansion had twenty-seven large, cheerful rooms, including a reception room, two living rooms, two dining rooms, two kitchens, bedrooms, bathrooms and four sun porches. It was fully equipped throughout with modern conveniences and surrounded by seven acres of fertile, level land; with lawns, evergreen trees and shrubs, flowers and a vegetable garden.

This original building housed the staff and twenty-five guests, but it soon became evident that, large though it was, it could never accommodate the many elderly Alliance members, ministers and missionaries whose applications continued to be filed. So, in a further step of faith, plans were drafted for a two-story, fireproof south wing to accommodate thirty-two additional guests. On June 15, 1949, just five years after the original dedication, this annex too was dedicated, increasing the total guest accommodation to fifty-seven.

With applications still continuing to come, and with their vision clear and their faith strong, the trustees in July, 1953, approved the erection of a north wing similar to the south annex, and also further enlargements of the dining rooms and kitchen and a superintendent's residence. Completed in the late spring of 1954, these additions made possible a total of eighty-two guests and the staff of fourteen, making the entire family in the home almost one hundred persons.

In a Christian group of this size the spiritual atmosphere is of prime importance. Among the guests are several retired ministers and missionaries, of whom four octogenarians serve as assistant pastors to Mr. Henry. United family devotions complete every breakfast. Various prayer meetings are held in the parlors and guests' rooms, while the twenty-two Alliance foreign fields are remembered in the prayer band meeting on Tuesday evenings. There is also a prayer meeting on Friday evenings for unsaved relatives and friends. Worship services are conducted every Sunday morning and evening, and the Holy Communion is observed monthly.

The physical health of the family is under the constant supervision of devoted registered nurses living in the building, whose ministry to the aged and ill is greatly blessed and is supplemented with practical nursing by others. Competent physicians are called as needed.

The original stone structure was erected over capacious cellars which now meet all the requirements of the entire establishment. One cellar houses two heating plants, another contains the laundry and a third the drying room. Cold storage for vegetables and deep freeze for meats are found in a fourth, while canned and bulk provisions are stored in a fifth. Many of these commodities are contributed by various churches coöperating in the Harvest Home services every autumn. Last year 135 churches, young people's societies and Sunday schools took part in the Harvest Home, contributing approximately $4,563 either in cash or commodities.

This home has been called "a vision and venture of faith," but just how is it financed? Many church groups and fraternal organizations assess their members for the support of such residences

(Continued on page 15)

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

Church Dedicated in Greater St. Louis

Crestwood Chapel, the new church home of the congregation formerly known as The Brentwood Alliance Church in the greater St. Louis (Mo.) area, was dedicated to God on Sunday, January 20, in a special service at 3:00 P. M. The principal speaker was Rev. G. Edward Davis, of Beulah Beach, Ohio.

Mayor Oliver J. Wilkins represented the city, extending a warm welcome to the church, the first to be built in Crestwood. The climax of the service came as the congregation stood and in a responsive reading led by the pastor, Rev. Raymond H. Davis, dedicated themselves and the new edifice to God for His glory. Rev. Cecil R. Thomas, superintendent of the Western District, accompanied by the choir, sang "Great is Thy Faithfulness" and offered the dedicatory prayer.

Of conservative modern design, Crestwood Chapel was planned by John David Sweeney, architect, and was built at a cost of $45,000. The total value of the property is estimated at $75,000. It is located on a busy corner of a rapidly growing subdivision.

The new building is the first unit, compromising one-half of the ultimate building plan. The church has two levels, both of which can be entered from ground level without steps. The upper level includes the church office and the sanctuary which at present seats 125 persons; it will eventually seat 250. Furnishings include a grand piano, electric organ, pews and a divided chancel with appropriate appointments.

The lower level contains Sunday school classrooms, nursery, rest rooms and heating plant and kitchen. Movable partitions provide for its use as a recreational area.

This work was begun over thirty years ago by Rev. Harvey Fitzwater as The Brentwood Gospel Tabernacle. Mr. Fitzwater was succeeded in 1938 by Rev. George Klein, who was followed by Rev. Oran Sigler, Rev. Fred Ruhl and the present pastor, who has served since 1943 except for two years when he was on leave for chaplain duty in the army.

Ground was broken for the new building on January 1, 1956, and the first service was held in it on July 29. The pastor and congregation were keenly aware of the leading of the Lord through the planning, locating and construction of the building. Since its completion, interest and attendance have increased, with many who have visited returning to become a part of the congregation. The pastor writes that at least five persons have accepted Christ as Saviour since the new building has been occupied.

South Georgia Women Meet at Savannah

The second meeting of the South Georgia Women's Missionary Fellowship was held in The Christian and Missionary Alliance Church at Savannah, Ga., on January 16, with delegates from five churches present.

Miss Pauline Roseberry, of Indonesia, addressed the morning session on current conditions on her field and Mrs. T. G. Mangham, Sr., president of the Southeastern District women's organization, brought a Spirit-anointed message from the Word of God. This was followed by a season of prayer led by the district superintendent, Rev. T. G. Mangham, Sr.

Officers elected were: Mrs. R. Mills Gray, president; Mrs. Pat Brantley, vice-president; Mrs. Charles Godwin, secretary, and Mrs. A. C. Murphy, treasurer. The rally closed with an open forum conducted by Miss Roseberry, Mrs. Mangham and Rev. R. E. Bressler, missionary to the Philippines.

Spiritual Refreshing at Nyack

Dr. Kenneth C. Fraser was the instrument used of God to bring spiritual refreshing at the mid-winter revival services at Nyack Missionary College, Nyack, N. Y. This week was preceded by a series of early morning prayer meetings which continued during the services.

Scores sought the Lord as a result of the practical messages of His servant. Each received personal counseling. Many have testified that they have been filled with the Spirit or that some new spiritual blessing has been their portion. Dr. Fraser is pastor of The Christian and Missionary Alliance Church, North Side, Pittsburgh, Pa. His ministry has been greatly blessed of God across the country.

Readers of THE ALLIANCE WEEKLY are urged to pray for Nyack and its important ministry of training young men and women for Christian service.

Oregon Women Meet

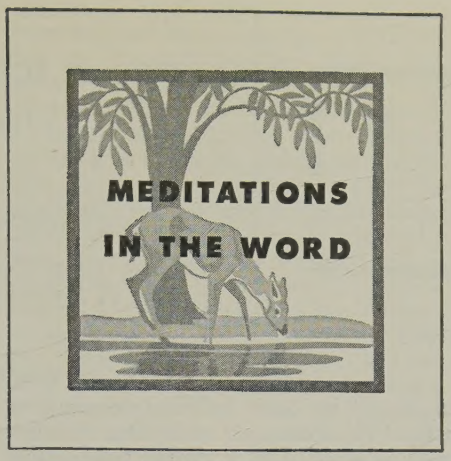
About one hundred women attended the Oregon Zone missionary rally of the Pacific Northwest District held at Dallas, Ore., February 5.

Mrs. H. J. Bohl, district chairman of prayer bands, brought special requests prior to a prayer session. Information from mission fields was welcomed by those who follow the Prayer Manual by intercession. Mrs. Lillian Phillips, zone chairman, presided at the business meeting. Special music was given by students on tour from Simpson Bible College and others.

Mrs. George Heckendorf, Thailand, spoke of the burdens and victories of a missionary mother. The ministers of this area also had a profitable meeting with Mr. Heckendorf.

The next rally will be held in Portland, Ore., on April 30.

Crestwood Chapel, newly built in Greater St. Louis, Mo.



Compiled by EDITH M. BEYERLE

Sunday

READING—Hebrews 9:16-28.
TEXT—*"Unto them that look for him shall he appear the second time"* (verse 28).

There came a day in Scotland when the great heart of the Reformers went out to John Knox. They felt his coming would settle every question. When at last the tidings went abroad, "John Knox has come!" all hearts were thrilled with confidence that the crisis was passed. Strong men gathered at the rallying places and tyrants trembled on their thrones; for they knew that his single presence was worth the combined strength of all their armies. And so the need of our people is not institutions and organizations and people, but the coming of the King Himself. Like the ancient Canaan, only the children of faith and obedience will possess this inheritance. Perhaps many of the ancient Israelites were saved who never entered the Land of Promise; and it is possible to belong to the people of God and yet lose much of the glory and recompense connected with the hope of His appearing. "They that are with him are called, and chosen, and faithful."—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—1 Peter 5.
TEXT—*"Casting all your care upon him; for he careth for you"* (verse 7).

Does God care? What a foolish question. Surely God does care. He is far more grieved when we choose our own foolish way than we are. He knows where the path will end. He sees the trick of the enemy behind the attack. He loves men and women so much that He permits the hard lessons to come in spite of the feelings. "Think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you," He tells His children. Peter learned this glorious truth through various experiences. He tasted the bitter. He had a heart of love for his Lord and therefore he came to Him in every time of testing. The outcome was that Peter became one of the "pillars" of the Church of the Lord Jesus Christ. What he writes may well be received with all sincerity.—SELECTED.

Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

Tuesday

READING—Habakkuk 2:1-11.
TEXT—*"The just shall live by his faith"* (verse 4).

As a classic example of the blessed uncertainty yet high adventure of faith in God, we might turn to those who among the mighty "through faith . . . escaped the edge of the sword" (Heb. 11:34). And we might well exclaim: "Thank God for such triumphant faith," as if that were the only outcome which would be a triumph. Yet strange to say, there are others in the same glorious company (v. 37) who *by faith* "were *slain* with the sword"! What triumph could be here? For our shortsightedness thinks most of the body and its preservation from death. Yet, sometimes, far more precious to God is the actual "death of his saints." And far more important to the believer is the preservation of a supreme faith in a "faithful Creator."—NORTHCOTE DECK.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Revelation 22:1-7.
TEXT—*"They shall see his face"* (verse 4).

One sweetly solemn thought
Comes to me o'er and o'er;
I am nearer home today
Than I ever have been before;

Nearer my Father's house,
Where many mansions be;
Nearer the great white throne,
Nearer the crystal sea;

Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving the cross,
Nearer gaining the crown.
—PHOEBE CARY.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Psalm 104:1-15.
TEXT—*"Who maketh the clouds his chariot"* (verse 3).

Sorrow in itself is awful, but a sorrow with a Saviour in it is a blissful, hopeful, heavenly thing. We all need these clouds, for we all need the drawing close into the chamber of God. "I was yesterday at school," says Luther, "and must mark it as a red-letter day"; the school was sorrow. Elsewhere he called it the Christian's theology, and said, "I never knew the meaning of the word until I came into affliction." Well might the cloud be "for a covering," seeing that it was the canopy of the King! It meant protection, guidance, love; all things gracious were distilled into that simple cloud. And, my friend, if your cloud is to be for a blessing, not for a curse, it too must bring or must be the canopy of God. It is not sorrow but the Saviour that can do the work in our hearts.—J. B. FIGGIS.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—John 12:1-11.
TEXT—*"Lazarus . . . which had been dead"* (verse 1).

How many "had-beens" there are in the life of every believer! A retrospective look into our lives in the light of the Pauline Epistles would satisfy every one of us that we certainly "had been" anything but vessels for His glory before the hand of divine love, mercy and grace began its incomparable work in our lives. In a word, we "had been" "dead in tresspasses and sin"—just as dead spiritually as Lazarus was physically. And even after our salvation many "had beens" could be enumerated before God had accomplished at least some of His design in our lives through His inimitable disciplinary dealings. But with all that, there is still "much land to be possessed" before the "had beens" are completed and the "ares" of God's accomplished purposes are made manifest. *Work on, O Father God, till we stand complete in the "image of Christ."*—PAMEII.

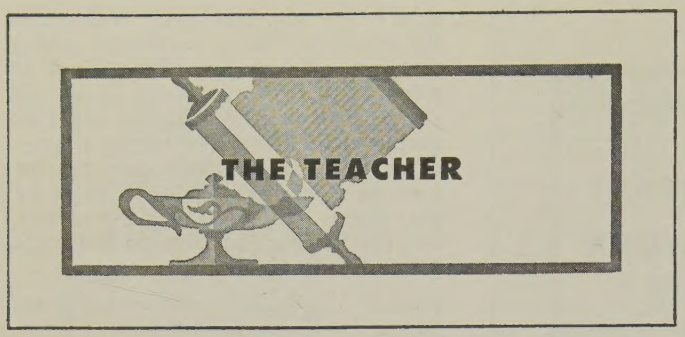
Pray for China, Hong Kong; Northwestern, New England Districts

Saturday

READING—Romans 5:1-11.
TEXT—*"The love of God is shed abroad in our hearts by the Holy Ghost"* (verse 5).

Nothing in creation is so practical in its manifold results as the conscious sense of the love of God poured into the heart by the Holy Spirit. Nothing in all creation bears such fruit as the sweetness of God poured all through the soul. It is like the rich river Nile inundating the soil of Egypt, making it to yield the richest harvests in the world. As the mysterious Nile from its headwaters in the Mountains of the Moon gathers up a rich fertilizer and brings it down and spreads it over Egypt for the production of luscious crops, so the divine Nile of the Holy Spirit pours down from the mountains of the Godhead those emotions, visions, yearnings, prayers, affections and sweetness that fertilize our inner spirit for producing not only the best, but in reality, the most practical of all the fruits of life.—MRS. MARY FLETCHER.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.



By DON J. KENYON

SUNDAY SCHOOL LESSON—MARCH 31, 1957

How Shall We Be Judged?

Matthew 25:31-46

DEVOTIONAL READING—Matthew 24:32-44

GOLDEN TEXT—*"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."* —MATTHEW 25:40.

BACKGROUND AND LESSON ORIENTATION

Chapters 24 and 25 are eschatalogical and should be considered as a unit in any background preparation. The discussion was aroused by the magnificent Temple of Herod, the pride of every Jew. Christ's prediction of the destruction of Jerusalem and the Temple was startling to His followers. Probably most of them lived to see the fulfillment of this prophecy. Having introduced the general theme of judgment, there were other matters related to this same subject which Christ wanted to teach His disciples. The application of the entire message was a strong call to watchfulness and faithfulness to their stewardship, being pressed hard upon them by the two parables (ch. 25). Both parables emphasize the need for faithful attention to the major aspects of the kingdom responsibilities.

CONTEXTUAL CONSIDERATIONS

The two parables preceding the lesson portion give the atmosphere in which it should be taught. There is an urgency about the work of God. There is no room for a somnolent, careless spirit. The servant who is wicked and slothful meets with quick and well-deserved judgment. He loses what he might have gained by diligence together with what he possessed by impartation. Beginning with the thirty-first verse, Christ speaks without parabolic language. The emphasis is upon the relation which the Lord has to His Body. If we would serve and love Him, we must serve and love His brethren. It is impossible for us to declare our love for Him and not show it to His Body. From this we discover that it is possible to have a vital association to the church's activity only by possessing its Life.

SIMPLIFIED OUTLINE

1. *Judgment and Reward*—Matthew 25:31-36.
2. *The Reward and Its Cause*—Matthew 25:37-40.
3. *The Judgment and Its Cause* —Matthew 25:41-46.

KEY WORD ANALYSIS

"Everlasting punishment"—*kolasin aionion* (v. 46), should be rendered "eternal punishment." Everlasting *(aidios)* bears the connotation of permanence and unchangeableness, whereas eternal *(ionios)* speaks of some future period where the measure of time and space is ended. The emphasis is rather upon the enduring, unchangeable nature of the punishment than upon its future certainty. Despite efforts to ignore or explain away everlasting punishment the strongest emphasis is in the teachings of Christ. This and the companion expression (v. 41) "everlasting fire" are not even tempered by parabolic language. Christ is speaking directly to the issue and uses the terms in the context of a pure teaching ministry.

COMMENTARY ON THE PRINTED TEXT

1. *Judgment and Reward* (Matt. 25:31-36).

Christ departed from the theme of general events of the last days to illustrate by the parables of the virgins and the talents the principles of watchfulness and faithfulness to one's stewardship. He turned next to the significant place which He Himself was to have in this eschatalogical drama.

It is the "Son of man" who comes and marshals before Him the good and the bad. Note that He sits on the throne of His glory and is attended by His holy angels. The judgment is thus related to His pre-incarnate relation to the Father. This function of judgment makes Him eternal with the Father as well as Judge over all men.

It was not accident that He chose the shepherd figure in describing the division of the sheep from the goats. The sheep are His own. The goats are usurpers, as the later judgment indicates. The righteous are invited to enjoy their full inheritance—prepared for them before the world's creation.

Here Christ gave the consummation the character of that which was carefully planned and inexorably executed. Things just did not turn out this way by accident. It is significant that judgment is related to our deeds as well as to our union with the Son of God. The heart of God was revealed to us in the nature and cost of His redemptive plan. A life that is lived selfishly has no relation to a redemption in behalf of others. Thus the man who finds the right relation to Christ and expresses His relation in deeds which are Christlike will enjoy eternal bliss with Him.

2. *The Reward and Its Cause* (Matt. 25:37-40).

Christ spoke His next words in the sphere of a surprise element. The righteous were pictured by Him as unaware that they had been doing anything directly for Him. They have been busy in works of a spiritual-social nature obviously because they had been so instructed.

Obedience and faithfulness are keynoted as great virtues. The great revelation to them is the inseparable relation between what they have done and what it had signified. In order to stand the test of judgment, true Christian service must be practical, that which we have been commanded to do and have done for the glory of God. The reward will match the activity.

3. *The Judgment and Its Cause* (Matt. 25:41-46).

It is not surprising to discover that the pronouncement of judgment follows the same pattern as the reward. Christ used the same pattern for condemnation which He used for commendation. Disobedience and unfaithfulness in the light of ample opportunity are keynoted.

It seems also to be a surprise to these judged individuals that there should be any relationship between their service, their deeds and their relation to Christ. They were judged because their religion was impractical. They did not do what they were told; they lived for self and forgot a lost world. In summary, a man is what he does. Our lives and deeds are one.

HELPFUL HINTS FOR LESSON PREPARATION

The teacher should consider chapters 24 and 25 as a unit. By including the divine activity of judgment at the destruction of Jerusalem in the light of current events the *fact* of judgment may be well established. God is unchanging. How has He dealt in the past? He will deal the same in the future. The hardest lesson that man has to learn is that of his own history. History punctuates the Bible!

Miracle at Carlisle

(Continued from page 11)

as this. But the Alliance Home makes no assessments and operates on a free-will offering basis. It was established by faith, and maintenance, as well as its future continued and extended ministry, depends under God upon the gifts from the churches and His faithful stewards and guests, who thus become partners in the Home's hospitality.

By the blessing of God and in answer to continuous intercession, the original investment of $25,000 in 1944 has grown to a total investment of $270,000, while the actual value of the land and buildings today is far beyond the total money invested. The second wing, enlarged dining room, superintendent's residence and other improvements were covered by a mortgage of $98,000, but on Thanksgiving Day, 1956, amid great rejoicing, the mortgage was burned. The miracle was completed!

In its administration the Alliance Home is a nonprofit charitable institution, incorporated under the laws of the State of Pennsylvania as "A Home for Aged Alliance People" and operated by four executive officers and a board of nine directors, three from the Northeastern District, three from the Western Pennsylvania District and three from the Eastern District of The Christian and Missionary Alliance. They desire to welcome all who need the hospitality, but inevitably some who apply for admission have not sufficient funds. For this purpose and for the special needs and maintenance, gifts and legacies are welcomed. Checks should be made payable to The Alliance Home.

Inquiries, correspondence and contributions may be addressed to Rev. F. W. Henry, President, 770 South Hanover St., Carlisle, Pa., or Rev. R. S. Jarrett, Treasurer, 1230 Sherman St., Williamsport 21, Pa.

Any pleasure that takes and keeps the heart from God is sinful, and unless forsaken will be fatal to the soul.—RICHARD FULLER.

Local Conventions

★ ★ ★ ★ ★

Convening March 24-31

Sending missionaries to the foreign field is not alone a matter of making regular contributions to their support. A knowledge of their labors is also essential. Missionary conventions provide the best means of acquiring this knowledge.

Western Pennsylvania District

Reed's Corners, Pa. .....March 24-27
Hillsview, Pa. .....March 24-27
Latrobe, Pa. .....March 24-27
Blairsville, Pa. .....March 28-31
Homer City, Pa. .....March 28-31
Indiana, Pa. .....March 28-31

South Atlantic District

Lumberton, N. C. .....March 25-31
(Bakers Chapel) .....March 28
(Indian Road) .....March 26, 27
Fayetteville, N. C. .....March 29-31

Southwestern District

Sickles, Okla. .....March 24-27
Ardmore, Okla. .....March 28-31

Central District

New Castle, Ind. .....March 25-31
Clawson, Mich. .....March 25-31
Detroit, Mich. (West Side) ..March 28-31
Newark, Ohio .....March 25-31
Zanesville, Ohio .....March 25-31

Western District

Cedar Rapids, Ia. .....March 24-26
Dixon, Ill. .....March 27-31

South Pacific District

Big Bear Lake, Calif. .....March 26-31
Stockton, Calif. .....March 24-31
Modesto, Calif. .....March 26-31

Eastern and Central Canadian District

Lakeview, Ont. .....March 24-27
Toronto, Ont.
(East End) .....March 27-31
(West End) .....March 27-31
Cobourg, Ont. .....March 30, 31

Western Canadian District

Victoria, B. C. .....March 25-31

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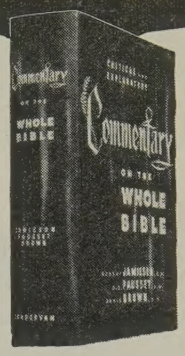

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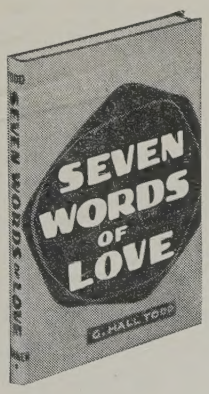

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Chams Listens Eagerly to the Gospel

H. M. TAYLOR

A Cham lad

CHAM and Malay people in Cambodia number about 100,000. They are all Moslems. Many centuries ago the Chams were forced to leave their homes in south-central Viet Nam. There they had composed a small but warlike kingdom, but they were not able to hold out against the mounting pressure of Vietnamese migration from the north. Thousands of their descendants settled among the Cambodians.

The greater number of these hardy people now live along the banks of the Mekong River and make their living by fishing and farming. Although messengers of the gospel have gone among them from time to time, they have remained adamant to the truth as it is in Christ Jesus. Not one in this area has yet made a confession of faith in Christ.

As early as 1939 a mission station was opened in Kompong Cham. This city, the third largest in all Cambodia, takes its name from the Cham people. Most of them live within the province of the same name.

Recently a party of missionaries and national workers, traveling by motor launch, arranged their itinerary to concentrate upon Cham settlements. Again and again they were struck by the responsive attitude shown by these followers of Mohammed. In one city, after they had viewed a series of films depicting the creation, the fall of man and the life of Christ, more than a score of fine-looking, intelligent Cham men remained after most of the crowd had gone. They seemed to be expecting something more. Observing this, one of the missionaries spoke quietly to them of the evidences of Christ's Sonship, His virgin birth, vicarious death and glorious resurrection. Instead of bristling at the mention of these subjects usually so hotly rejected by followers of Islam, these men listened earnestly. At the close those who can read eagerly bought Gospels in the Malay-Arabic script for further study.

There is great need for a missionary couple who can devote their full time to work among these people. Please remember this as a special prayer request.

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